

# The Islâmic View Regarding Remembrance, Veterans & Armistice Day

by

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Introduction by

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## ***Shaykh Ahmad Musa Jibril's Introduction***

Bismillah. Alhamdulillah washalatu wassalamu 'ala rasulillah. Amma ba'd

My brother Haytham Sayfaddîn hafidahu Allah has asked me to look at an article he authored and titled:

## The *Islâmic* View Regarding Remembrance/Veterans/Armistice Day

After reading the article I found its discourse and context are firmly grounded in establishing the correct opinion, leaving no doubt for one believing in the Quran and Sunnah to believe in the validity of celebrating the Veterans day or any similar holidays.

The author followed the style of the greatest of our Ulama in defining and diagnosing the issue at hand, then refuting in detail the arguments or misconceptions one may have thereby removing ambiguity, uncertainty or confusion many may have in such celebrations.

May Allah subhanu watala grant this work and its author acceptance, guide with it and reward brother Haytham in abundance for his effort in a type of work that has become strange in this ummah more particularly in the west.

Ahmad Musa Jibril  
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**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

In the Name of Allâh, the Most Beneficent, the Most Merciful

Seeing as it is November, and the sale and wearing of poppies has begun, we know Remembrance Day is near. Let us look at some issues related to this day.

## What is Remembrance Day?

The Department of Veterans Affairs <sup>1</sup> explains Remembrance Day as follows:

“Remembrance Day commemorates Canadians who died in service to Canada from the South African War to current missions. It is held every November 11.”

And:

“In 1931, MP Allan Neill introduced a bill to hold Armistice Day on a fixed day - November 11. During the bill's introduction, it was decided the word "Remembrance" would be used instead of "Armistice." The bill passed and Remembrance Day was first conducted on November 11, 1931.”

Furthermore, Veterans Affairs Canada explains: “Every year on November 11, Canadians pause in a silent moment of remembrance for the men and women who have served, and continue to serve our country during times of war, conflict and peace. We honour those who fought for Canada in the First World War (1914-1918), the Second World War (1939-1945), and the Korean War (1950-1953), as well as those who have served since then. More than 1,500,000 Canadians have served our country in this way, and more than 100,000 have died. They gave their lives and their futures so that we may live in peace.” <sup>2</sup>

## The Matter of Condolences for Disbelievers

As mentioned above, Remembrance Day “...commemorates Canadians who died in service to Canada...”

Some scholars have stated that it is permitted to give condolences to disbelievers, so some uninformed people may use this as an argument for the permissibility of participating in Remembrance Day activities. About this we say:

Firstly, the matter of permissibility is greatly differed upon. Yes; some permitted it, however others permitted it only with the intention and likelihood that the giving of condolences would bring the person (closer) to *Islām*. And furthermore, others forbid it outright.

Ibn Muflīh al-Hanbalī stated: “And it is forbidden to visit them due to sickness, to congratulate them and to express condolences to them...And it

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<sup>1</sup> [http://www.veterans.gc.ca/eng/teach\\_resources/remdayfact](http://www.veterans.gc.ca/eng/teach_resources/remdayfact)

<sup>2</sup> “A Day of Remembrance”, 2005, pg. 3,

has come from him (i.e. *Imâm* Ahmad) that it is allowed. And it has come from him that (it is allowed) for a overriding benefit, like having hope that he will enter *Islâm*. This was chosen by our *Shaykh* (i.e. Ibn Taymiyyah), and this is the meaning of what was chosen by Al-Âjurî, and that it was the opinion of the scholars; that he is visited and *Islâm* is offered to him. And Abû Dâwûd narrated (from *Imâm* Ahmad): If he wants to call him to *Islâm*, then yes.”<sup>3</sup>

And he placed this discussion in the in the chapter of “The Contract of *Thimmah*”, sub-chapter “The Rulings of the People of *Thimmah*” and the section of “The Issue of Visiting the People of *Thimmah* for Sickness, Congratulating and Condolences.”

*Imâm* Ibn al-Qayyim stated: “**‘Section concerning congratulating them for marriage, a child, the return of someone absent, return of health, safety from misfortune and the like.’** And the narrations from Ahmad have differed concerning this. He permitted it at times and prohibited it at times. And the discussion about this is the same as the discussion concerning condolences, and visits for sickness, as there is no difference between them. And he must beware of falling into what many of the ignorant ones fall into from phrases that indicate acceptance of their religion. Like if one of them says: ‘May Allâh give you pleasure through your religion,’ or ‘give you strength through it.’ Or he says: ‘May Allâh honour you,’ or ‘...ennoble you,’ unless he was to say: ‘May Allâh ennoble you through *Islâm* and honour you with it,’ and the likes of that.”<sup>4</sup>

He also said: “So whoever congratulates a slave (human) due to a sin, an innovation or *kufr*, then he has made himself susceptible to the Anger of Allâh and His Wrath. And the people of piety from amongst the People of Knowledge would avoid congratulating an oppressor for being given a posting or an ignorant one for being given a position of judgeship, teaching or *Iftâ*’ (issuing religious verdicts). (They would do this) as a way to avoid the Anger of Allâh and falling out of status in His Eye. But if a person is tested with that, so he performs it due to an evil that he expects from them, so he goes to them and does not say anything but good, and he supplicates for them for accord and direction, then there is no problem with that.”<sup>5</sup>

It is important to note that these scholars and others have included the permissibility of giving condolences within chapters related to the People of *Thimmah*. These are people who have chosen to live under *Islâm*ic law and adhere to strict stipulations; they are not people who are openly hostile toward *Islâm* and Muslims, nor are they people indifferent to *Islâm*.

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<sup>3</sup> “*Al-Furû*”, Vol. 6/271-272

<sup>4</sup> “*Ahkâm Ahl ath-Thimmah*”, Vol. 1/441

<sup>5</sup> “*Ahkâm Ahl ath-Thimmah*”, Vol. 1/441-442

## Commemoration of Acts Performed for Other Than Allâh's Sake

One may argue that the people being remembered died in defence of their lives, their countries and so on. About this we say:

By default, the fighting performed by disbelievers is not in the Way of Allâh; therefore, it is not rewarded and not accepted.

Allâh, تَعَالَى, stated:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ  
الطَّاغُوتِ

Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût*.<sup>6</sup>

And we know that something that isn't done for the Sake of Allâh is at the very least not rewarded, and will even go as far as being an act of shirk which necessitates disbelief.

On the authority of Abû Mûsâ al-Ash'arî, رَضِيَ اللَّهُ عَنْهُ, who said:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّهِ مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنْ أَحَدًا يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً." فَرَفَعَ إِلَيْهِ رَأْسَهُ قَالَ: "وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا." فَقَالَ: "مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ."

"A man came to the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and said: 'O Messenger of Allâh! What is fighting in the path of Allâh? As some of us fight out of anger, and some of us fight out of fanaticism.' So he raised his head to him." He (the sub-narrator) said: "And he did not raise his head to him except due to the fact that he was standing, then said: 'Whoever fights so that the Word of Allâh is the Highest, then that is in the Path of Allâh, عَزَّ وَجَلَّ.'"<sup>7</sup>

Other causes for fighting mentioned in the *Ahâdîth* are desire to be mentioned or remembered, to be famous, to gain spoils of war, to show off or doing so out of courage.<sup>8</sup>

As the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ فَأَتَيْتُ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ

<sup>6</sup> *Sûrat an-Nisâ*, 76

<sup>7</sup> Narrated by Al-Bukhârî (#123) and Muslim (#1,904)

<sup>8</sup> Look to "*Sahîh al-Bukhârî*" (#2810, #3,126 and #7458) and "*Sahîh Muslim*" (#1,904)

قَالَ: كَذَبْتَ وَلَكِنَّكَ قَاتِلٌ لِأَنْ يُقَالَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ."

"Verily, the first person who will be judged upon on the Day of Resurrection is a man who was martyred. So he is brought, then He verifies to him His virtues, so he recognizes them. He says, 'Then what did you do with them?' He says, 'I fought in You (i.e. Your Sake) until I was martyred.' He said, 'You lied. Rather you fought so that it would be said, '(He is) Brave', then it was said.' Then He ordered for him, so he was dragged upon his face until he was thrown into the Fire."<sup>9</sup>

On the authority of Abû Hurayrah, رَضِيَ اللَّهُ عَنْهُ, that the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, stated:

"وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِّيَّةٍ يَغْضَبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً فَقَتِيلٌ فَقَتِيلٌ جَاهِلِيَّةٌ."

"And whoever fights beneath a blind banner; becoming angry for the group, calling to the group or supporting the group, then he is killed, then his killing is one of Jâhiliyyah."<sup>10</sup>

Furthermore, Imâm An-Nawawî stated: "It (i.e. 'Imiyyah) is the blind matter, the reality of which cannot be distinguished. This was stated by Ahmad and the majority (of the scholars). And Is'hâq Ibn Râhwayh stated: 'This is like a people fighting out of zeal (for their own group.).' And he said: "And its meaning is that he fights out of his own desires and his anger for it." And he said: "And it means that he only fights out of zeal for his own group and his desires."<sup>11</sup>

Imâm Nûr ad-Dîn Ibn 'Abdil-Hâdî stated: "It is said that his statement, '...beneath a blind banner...' is a metaphor for a group who gathered together upon an unknown matter, the likes of which is not known whether it is truth or falsehood. And in it (i.e. this *Hadîth*) there is (the conclusion) that whoever fights out of zeal (for a group, and) not to make the religion dominant nor to raise the Word of Allâh, then he is upon falsehood, even if what is being given zeal is correct."<sup>12</sup>

So from this we see that fighting that is done without the correct intention and people who are killed under these banners are subject to punishment, even if they are Muslim. So what would the case be for people who are not even Muslim?

<sup>9</sup> Narrated by Muslim (#1,905)

<sup>10</sup> Narrated by Muslim in his "*Sahîh*", (#1,848)

<sup>11</sup> "*Al-Minhâj Sharh Sahîh Muslim Ibn al-Hajjâ*", Vol. 12/238-239

<sup>12</sup> "*Hâshiyat as-Sindî 'Alâ an-Nasâ'*", Vol. 7/123

## Following a Legislation Which Contradicts the Legislation of Allâh

As mentioned earlier, Remembrance Day is a day actually celebrated through legislation, not merely a customary act performed by some in their personal life. So by taking part in these celebrations, we are following legislation that outwardly contradicts the *Sharî'ah*.

Allâh, تَعَالَى, stated:

إِنِ الْحُكْمُ لِلَّهِ آمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

□ The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not. □<sup>13</sup>

And He stated:

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

□ And He makes none to share in His Decision and His Rule. □<sup>14</sup>

And according to the recitation of *Imâm* 'Abdullâh Ibn 'Âmir al-Yuhsabî ash-Shâmî<sup>15</sup> (from amongst the seven types of recitation):

وَلَا تُشْرِكْ فِي حُكْمِهِ أَحَدًا

□ And do not associate anyone as a partner in His Decision and His Rule. □<sup>16</sup>

So Allâh, تَعَالَى, forbid the associating of anyone else with Him in His Rule just as He forbid the association of anyone with Him in His worship, as He said:

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

□ And let him associate none as a partner in the worship of his Lord. □<sup>17</sup>

So we see that in reality, when someone celebrates Remembrance Day, they are actually commemorating a day which is legislated as a holiday outside of the *Sharî'ah*.

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<sup>13</sup> *Sûrat Yusuf*, 40

<sup>14</sup> *Sûrat al-Kahf*, 26

<sup>15</sup> Refer to "*Adh'wâ' al-Bayân Fî Idhâh al-Qur'âni Bil-Qur'ân*", Vol. 4/107, by *Imâm* Muhammad al-Amîn ash-Shinqîî

<sup>16</sup> *Sûrat al-Kahf*, 26

<sup>17</sup> *Sûrat al-Kahf*, 110



## Following Rituals That Are Not *Islâmic* Rituals

Celebrations are matters which are legislated as an act of worship, not a matter of worldly customs.

This is evident in the *Hadîth* of ‘Â’ishah, رَضِيَ اللَّهُ عَنْهَا, in which the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said about the Day of *Fitr* or *al-Adh’hâ*:

**"إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا."**

*"Verily, every people has its celebration and verily this is our celebration."* <sup>18</sup>

Ibn Taymiyyah stated in his explanation of this *Hadîth*: "This is evidence in a number of ways: One of them is that his, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, statement: *"Verily, every people has its celebration and verily this is our celebration."* Indeed this necessitates each people being unique in their specific ‘*îd*. As He, سبحانه, said:

**□ وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيْهَا □**

**□ And for every nation there is a direction to which they face (in their prayers). □** <sup>19</sup>

And He, تَعَالَى, said:

**□ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا □**

**□ To each among you, We have prescribed a law and a clear way. □** <sup>20</sup>

This necessitates each people being unique in their specific direction to face as well as their prescribed law. So if the Jews have an ‘*îd* and the Christians have an ‘*îd*, which is specific to them, we do not share it with them just as we do not share their direction of facing in prayer nor their prescribed law. And based upon this as well we would not allow them to share our ‘*îd* with us." <sup>21</sup>

Also, it has come on the authority of Anas Ibn Mâlik, رَضِيَ اللَّهُ عَنْهُ, who said:

**قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: "مَا هَذَانِ الْيَوْمَانِ؟" قَالُوا: "كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ." فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ قَدْ أَبْدَلَكُم بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ."**

"When the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, came to Al-Madînah, they had two days in which they would play. So he said: *"What are these two*

<sup>18</sup> Narrated by al-Bukhârî (#952 and #3,931) and Muslim (#892).

<sup>19</sup> *Sûrat al-Baqarah*, 148

<sup>20</sup> *Sûrat al-Mâ'idah*, 48

<sup>21</sup> *"Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm"*, pg. 227.

days?" They said: "We used to play on them during *Jâhiliyyah*." So the Messenger of Allâh, ﷺ, said: "Indeed, Allâh has given you instead of them two days that are better than them: the Day of Al-Adh'hâ and the Day of Al-Fitr."<sup>22</sup>

Ibn Taymiyyah, رحمه الله, stated in his explanation of this *Hadîth*: "The way this is used as evidence is that the two days in *Jâhiliyyah* were not upheld by the Prophet, ﷺ, nor did he leave them to play during them as they customarily did. Instead he said: 'He has given you two different days in their place.' And something replacing something else necessitates abandoning what has been replaced. This is because it is not possible for the replacement and the replaced to be joined together at once."<sup>23</sup>

*Shaykh al-Islâm* Ibn Taymiyyah, رحمه الله, also said: "Celebrations are part of the *Sharî'ah*, the clear way and the ritual acts of worship about which Allâh, سبحانه, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾<sup>24</sup>

And He said:

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ﴾

﴿For every nation We have ordained religious ceremonies which they must follow.﴾<sup>25</sup>

...like the *Qiblah*, *Salât* and fasting. So there is no difference between their participation in the celebrations and their participation in all other rituals. So conforming in full with a celebration is conforming to *kufr*, and conforming to some of its branches is conforming in with some of the branches of *kufr*.'

"Indeed, celebrations are one of the most unique features that distinguish various legislations and among their most prominent symbols, so conforming to them is conforming to the most characteristic legislations of *kufr* and most prominent of its symbols. And there is no doubt that conforming to this may lead to complete *kufr*.'

<sup>22</sup> Narrated by Abû Dâwûd (#1,134). It was declared "*Sahîh*" by An-Nawawî in "*Khulâsat al-Ahkâm Fî Muhimmât as-Sunani Wa Qawâ'id al-Islâm*", 2/819, Ibn Hajar al-'Asqalânî in "*Bulûgh al-Marâm Min Adillat al-Ahkâm*", #138 and elsewhere, and As-San'ânî in "*Al-'Uddah*", 2/540. Ibn Taymiyyah also declared it authentic according to the conditions of Muslim in "*Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm*", pg. 219.

<sup>23</sup> "*Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm*", pg. 219.

<sup>24</sup> *Sûrat al-Mâ'idah*, 48

<sup>25</sup> *Sûrat al-Hajj*, 67

“As for its most basic ruling, then at the very least, it is a (form of) disobedience. This was indicated by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when he said: “*Verily, every people has its celebration and verily this is our celebration.*”<sup>26</sup> And this is worse than participating with them in wearing the *Zinâr*<sup>27</sup> and its likes from their symbols, as those are manmade symbols which are not from the religion, rather the purpose behind them is simply to distinguish between the Muslim and the *Kâfir*. As for the celebrations and (religious) rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allâh.”<sup>28</sup>

So we see that the same address was used for *‘Îds* as was used for the *Qiblah* of the Muslims.

So we see that *‘Îds* are at the same level of the *Qiblah*, in that we cannot add, subtract or change anything regarding them within our religion.

And a further point to keep in mind on this topic, is that the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, never celebrated or performed anything special on a yearly basis to remember the *Sahâbah*, رَضِيَ اللَّهُ عَنْهُمْ, who were killed as martyrs, nor did the *Sahâbah*, رَضِيَ اللَّهُ عَنْهُمْ, do anything like this after the death of the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So if it was not done for the greatest of people to ever walk the Earth after the Prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, who were killed in the greatest of battles; defending and spreading the Religion of *Islâm*, then how could it possibly be done for those who are less than them who were killed in less noble battles? Not only this, but for disbelievers who died in causes other than the Way of Allâh, and sometimes, even fighting against the Religion of *Islâm*.

## Imitation of Disbelievers

It is a clear form of imitating non-Muslims in their actions that they themselves are known for.

‘Abdullâh Ibn ‘Umar Ibn al-Khattâb, رَضِيَ اللَّهُ عَنْهُمَا, narrated that the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

**"وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."**  
*"Whoever imitates a people, then he is from them."*<sup>29</sup>

<sup>26</sup> Narrated by al-Bukhârî (#952 and #3,931) and Muslim (#892).

<sup>27</sup> This was a type of clothing that was specified as specific to *Ahl ath-Thimmah*

<sup>28</sup> “*Iqtidhâ’ as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm*”, pg. 241.

<sup>29</sup> Narrated by Ahmad in his “*Musnad*” Vol. 2/50 and Abû Dâwûd in his “*Sunan*”, (#4,031). This was declared “*Sahîh*” by Ibn Hibbân as mentioned in “*Bulûgh al-Marâm*”, (#437), Al-‘Irâqî in his *Takhrîj* of “*Ihyâ’ ‘Ulûm ad-Dîn*”, Vol. 1/359, Al-Bahûtî in “*Kashâf al-Qinâ’*”, Vol. 1/286 and others. It was also declared “*Jayyid*” by Ibn Taymiyyah in “*Majmû’ al-Fatâwâ*”, Vol.

And ‘Abdullâh Ibn ‘Amr Ibn al-‘Âs, رَضِيَ اللهُ عَنْهُمَا, said:

"مَنْ بَنَى بِلَادِ الْأَعَاجِمِ وَصَنَعَ نَيْرُوزَهُمْ وَمِهْرَجَانَهُمْ وَتَشَبَّهَ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ خُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ."

"Whoever lives in the land of the non-Arabs, participates in their *Nayrûz* (Persian New Year) and their *Mahrajân* (Vernal equinox), and imitates them until he dies while in that state, he will be resurrected with them on the Day of Resurrection." <sup>30</sup>

So here it is clear that imitating the disbelievers in aspects that are specific to them makes one deserving of being with them; in the worldly life, the Hereafter, or both, depending on what they have imitated.

## Witnessing Falsehood

Allâh, تَعَالَى, stated:

□ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا □  
□ And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass it by with dignity. □ <sup>31</sup>

It has been narrated from ‘Abdullâh Ibn ‘Abbâs, <sup>32</sup> Mujâhid, <sup>33</sup> Abul-‘Âliyah, Tâwûs, Muhammad Ibn Sîrîn, Adh-Dhahhâk, Ar-Rabî’ Ibn Anas and others that what is meant by the falsehood in this Verse is the *‘îds* of the *Mushrikîn*. <sup>34</sup>

This was also used as evidence by *Imâm* Ahmad Ibn Hanbal for the prohibition of participating in the *‘îds* of the Christians and the Jews, as was narrated by Ibn Taymiyyah. <sup>35</sup>

And this understanding is clearly seen in the narration from Sa’îd Ibn Salamah who heard his father who heard from ‘Umar Ibn al-Khattâb, رَضِيَ اللهُ عَنْهُ, that he said:

"اجْتَنِبُوا أَعْدَاءَ اللَّهِ فِي عِيدِهِمْ."

25/331 and "Hasan" by Al-‘Asqalânî in "Fat’h al-Bârî", Vol. 10/282 and As-Suyûtî in "Al-Jâmi’ as-Saghîr", (#8,593).

<sup>30</sup> Narrated by Al-Bayhaqî in his "Sunan", (#18,642). It was declared "Sahîh" by Ibn Taymiyyah in "Iqtidhâ’ as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm", pg. 233 as well as Ibn al-Qayyim in "Ahkâm Ahl ath-Thimmah", Vol. 3/1248.

<sup>31</sup> *Sûrat al-Furqân*, 72

<sup>32</sup> Look to "Al-Jâmi’ Li’Ahkâm al-Qur’ân", Vol. 13/78, by *Imâm* al-Qurtubî

<sup>33</sup> Look to "Ma’âlim at-Tanzîl", Vol. 1/98, by *Imâm* al-Baghawî

<sup>34</sup> "Tafsîr al-Qur’ân al-‘Athîm", Vol. 10/331, by *Imâm* Ibn Kathîr

<sup>35</sup> "Iqtidhâ’ as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm", pg. 234-235.

“Avoid the enemies of Allâh during their ‘*îd*.” <sup>36</sup>

## **A False Justification for Participation: The Prophet, ﷺ, Stood for the Funeral Processions of Disbelievers**

Some have argued that by participating in the activities of this day, they are merely adhering to the following *Hadîth*:

On the authority of ‘Abdur-Rahmân Ibn Abî Laylâ who said:

كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَيُّ مِنْ أَهْلِ الدِّمَةِ فَقَالَا: "إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةُ فَقَامَ فَقِيلَ لَهُ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ: "أَلَيْسَتْ نَفْسًا."

“Sahl Ibn Hunayf and Qays Ibn Sa’d were sitting in (the city of) Al-Qâdisiyyah. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land, in other words, from the People of *Thimmah*. They said, ‘A funeral procession passed in front of the Prophet, ﷺ, and he stood up. He was told that it was the funeral of a Jew, so he said: ‘*Is it not a soul?*’” <sup>37</sup>

However, this is not evidence for participating in these ceremonies in the least. This is evident from the following nine points:

- 1- The ceremonies performed on Remembrance Day are not for funeral processions passing by. These are rituals related to past deaths, so they do not fall under this *Hadîth*.
- 2- These ceremonies are not done for all souls that have died; they are done specifically in remembrance of soldiers who have died. So they have nothing to do with respect for a soul; instead they are for reverence of people who have died fighting in other than the Path of Allâh.
- 3- The *Hadîth* merely mentions standing while these ceremonies include standing, moments of silence, wearing of poppies, gun salutes, wearing of specific uniforms, and so on.
- 4- The *Hadîth* is evidence for something performed year round, not merely one day a year.

<sup>36</sup> Narrated by Al-Bayhaqî in “*As-Sunan al-Kubrâ*”, (#18,641). I asked the *Muhaddith*, Shaykh ‘Adul-‘Azîz Ibn Marzûq at-Tarîfî, حفظه الله, about the authenticity of this narration and he stated that it is “*Sahîh*.”

<sup>37</sup> Narrated by Al-Bukhârî (#1,312) and Muslim (#961).

- 5- The *Hadîth* is not related to an *‘îd* of disbelievers while Remembrance Day is.
- 6- When the *Sahâbah* performed this action, they were following a specific action of the Prophet, ﷺ, while people taking part in these ceremonies today, are following legislation other than the *Sharî‘ah* of *Islâm*.
- 7- If we look at the initial reaction of the *Sahâbah* in the presence of the Prophet, ﷺ, as well as the initial reaction of the *Tâbi‘în* in the presence of the *Sahâbah*, we see that their default reaction was to abstain from any actions they perceived to be reverence of disbelievers, while today people rush to show reverence to them.
- 8- Even when they reacted this way, the Prophet, ﷺ, merely explained why they were standing, and did not rebuke them for the feelings and beliefs they had.
- 9- When the Prophet, ﷺ, stood up, he was not standing out of reverence for a dead disbeliever. Instead, we have other narrations that explain why he stood and told others to stand:

On the authority of Jâbir Ibn ‘Abdillâh, رَضِيَ اللَّهُ عَنْهُ, who said:

مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا مَعَهُ. فَقُلْنَا: "يَا رَسُولَ اللَّهِ إِنَّهَا يَهُودِيَّةٌ." فَقَالَ: "إِنَّ الْمَوْتَ فَرَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا."

"A funeral procession passed by, so the Messenger of Allâh, ﷺ, stood up for it and we stood up with him. Then we said: 'O Messenger of Allâh, it is that of a Jew.'" So he said: 'Verily, death brings about panic. So if you see a funeral procession, stand up'" <sup>38</sup>

And on the authority of Anas Ibn Mâlik, رَضِيَ اللَّهُ عَنْهُ:

أَنَّ جَنَازَةً مَرَّتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَقِيلَ إِنَّهَا جَنَازَةُ يَهُودِيٍّ قَالَ: "إِنَّمَا قُمْنَا لِلْمَلَائِكَةِ."

That a funeral procession passed by the Messenger of Allâh, ﷺ, so he stood. So it was said: 'It is the funeral procession of a Jew.' So he said: 'We only stood for the Angels.'" <sup>39</sup>

<sup>38</sup> Narrated by Muslim (#960).

<sup>39</sup> Narrated by An-Nasâ‘î (#1,928), and it was declared "*Sahîh* according to the conditions of Muslim" by An-Nawawî in "*Khulâsat al-Ahkâm Fî Muhimmât as-Sunani Wa Qawâ'id al-Islâm*", Vol. 2/1007, and it was declared "*Sahîh*" by Al-Albânî in "*Sahîh Sunan an-Nasâ‘î*", (#1,928).

On the authority of ‘Abdullâh Ibn ‘Amr Ibn al-‘Âs, رَضِيَ اللَّهُ عَنْهُمَا, who said:

أَنَّهُ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّهِ تَمُرُّ بِنَا جَنَازَةُ الْكَافِرِ أَقِفْنَاهُمْ لَهَا؟" قَالَ: "نَعَمْ قُومُوا لَهَا فَإِنَّكُمْ لَسْتُمْ تَقُومُونَ لَهَا إِنَّمَا تَقُومُونَ إِعْظَامًا لِلَّذِي يَقْبِضُ النَّفُوسَ."

"A man said: 'O Messenger of Allâh! The funeral procession of a disbeliever (sometimes) passes by us; should we stand for it?' He said: 'Yes, stand for it, as you are not standing for it (in and of itself), but indeed, you are only standing out of exaltation for the One Who seizes the souls.'" <sup>40</sup>

- 10- Another point that should be kept in mind is that standing for funeral processions is disputed amongst the scholars. Some say it is recommended, some say it is disliked, while others claim that it is abrogated. <sup>41</sup> So how could someone take a matter that is disputed to begin with, then say that not only should it be done out of respect for Muslims, Angels or death, but it should be done out of respect for disbelievers. And based on this, other forms of respect for the dead should be done for these disbelievers. And not just any disbelievers, but ones who died fighting for causes other than *Islâm*. And on top of this, some died fighting against Muslims. This is a claim that no Muslim would make.

And Allâh, تَعَالَى, knows best, and may the Blessings and Peace of Allâh be upon our Prophet Muhammad, his family, his companions and all of those who follow them on the correct path until the Day of Resurrection.

Haytham Sayfaddîn,

Revised to incorporate *Shaykh* Ahmad Musa Jibrîl's recommendations on:

14, *Rabî' al-Awwal*, 1435 H.

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<sup>40</sup> Narrated by Ahmad in his "*Musnad*", Vol. 10/79, and it was declared "*Hasan*" by Ahmad Shâkir in his *Tahqîq* at this reference.

<sup>41</sup> Look to "*Fat'h al-Qadîr*", Vol. 2/135, "*Mughnî al-Muhtâj*", Vol. 2/20, "*Al-Majmû' Sharh al-Muhathab*", Vol. 5/241 "*Kashâf al-Qinâ*", Vol. 2/130, "*Al-Muhallâ*", Vol. 3/380, "*Nihâyat al-Muhtâj*", Vol. 2/467